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faithful service. He believed that public servants should do honest, efficient work. At the legation at Paris, when he succeeded Dayton whose dispatches had not been indexed, acting on his responsibility and in the interests of his government, he got rid of the ignorant secretary at the first convenient opportunity and took prompt steps to ascertain the condition of the neglected archives. Though his health suffered seriously from his confinement and the heavy cares incident to his new position, he patriotically remained at his post until he felt that his stay was not longer a matter of special importance and that he could retire without inconvenience to the public service. In resigning he wrote Seward: "I have no longer the ambition of youth which might have found in the honors of my present position compensation for its cares.
I am homesick."

JAMES MORTON CALLAHAN.

The Cameralists. The Pioneers of German Social Policy. By ALBION W. SMALL. (Chicago: The University of Chicago Press. London: T. Fisher Unwin. 1909. Pp. xxv + 596.)

The true and really fruitful lessons of past human experience are rapidly being disclosed through the careful and sympathetic research of the adequately equipped scholar. This is notably the case in the related and overlapping domains of political science, political economy, and sociology. In the present work, as in its predecessor, *Adam Smith and Modern Sociology*, Professor Small, through his just criticism, painstaking analyses, and luminous selections from the writings of the cameralists—many of them absolutely unknown to the average student—has provided us with a trustworthy guide to a highly important phase of evolution in politico-economic thought and the corresponding administrative practice. It is at once a source-book and a genetic study of social policy in Germany.

"Cameralism" (from German *Kammer*, Latin, *camera*), the author explains, "was the routine of the bureaus in which the administrative employees of governments, first of all in the fiscal departments, did their work; or in a larger sense it was systematized governmental procedure, the application of which was made in the administrative bureaus." The "cameralists of the books, as distinguished from the cameralists of the bureaus, although the former class was usually recruited from the

latter, were the men who worked out for publication, and especially for pedagogical purposes, the system of procedure in accordance with which German governments were supposed to perform their tasks. We might coin the word "*fiscalists*," and it would be more appropriate to their actual character than either of the terms by which they have been known."

In the meager literature dealing with them, the cameralists have been classed as economists rather than as writers on political theory or practice. This error Professor Small has taken great pains to correct. More properly speaking, they were practical political scientists, although they were concerned especially with the fiscal needs of the state and with the great question which those needs involved: how to raise money. "To the cameralists the central problem of science was the problem of the state. . . . Their whole social theory radiated from the central task of furnishing the state with ready means." Thus, in the very outset, the author has rendered a very important service by clearing away the misconceptions of preceding writers. His criticisms of Cossa, Kautz, Roscher, Bluntschli, and others are decidedly clarifying.

Professor Small has confined his more detailed or intensive study of cameralism to the century between the *Deutsche Fürstenstaat* of Sekendorff (1655) and the *Grundsätze der Polizei, Handlung und Finanz* of Sonnenfels (1765), giving Justi the most prominent place "in the center of the picture." However, to provide a proper historical background for this study, he has made a rapid survey of cameralistic writings during the preceding hundred years devoting a short chapter each to the "Civics of Osse" (1506-1556) and the "Civics of Obrecht" (1547-1612). The *Testament* of Melchior von Osse appeared in 1556; and it was edited with luminous notes by the celebrated Christian Thomasius in 1707. In various ways the book, with the author's discussion, gives earnest of the great value of this whole cameralistic literature for the student who has an eye to see. It throws light on the actual conditions of the contemporary German principality; and it reveals the highly practical motives of these early students of the functions of the state. It is significant, for instance, that it was written in the German tongue, in "consideration," says Osse, "that this memorial might come to the knowledge of laymen, untaught in the Latin language, and the desire that they might not be hindered in reading it by the intermixture of Latin words." Equally enlightening is the plea for vocational instruction in political science. By Osse, as well as by Justi a century later, the demand is made for more effective university training in civics and political admin-

istration. It can hardly be doubted that the common sense of these almost forgotten students has had much to do with the creation of the German university—which in reality is a state-university—as an institution devoted primarily to social service.

Turning to his special task, the author has devoted a chapter each to the “cameralistics” of Seckendorff, Becher, Schröder, Gerhard, Rohr, Gasser, Dithmar, Zincke and Darjes, following with five chapters (pp. 285-480) on Justi and four chapters (pp. 481-585) on Sonnenfels. The task is well done. The book is the result of much careful research and of much fruitful comparison of contemporary literature and criticism. Of its value as a source-book one may judge from an example: Dr. Small has “compressed the most important sections” of Justi’s *Staatswirtschaft* into 411 numbered paragraphs, filling 62 pages of his volume.

One great lesson is taught in this study of politico-economic thought since the Reformation: the paternalism of the petty principality was the harsh school in which the German people got the decisive trend toward their present distinctive ideals of citizenship and social duty. Out of these ages of discipline has arisen the spirit of collectivism which distinguishes the German state. The author’s opening generalization is sustained by his whole investigation:

“Whether the Germans have overemphasized the collectivistic principle, future centuries must decide.... Whether the collectivistic principle is ever beneficially to modify democracy or not, there is hardly room for debate upon the proposition that in sheer economy of social efficiency Germany has no near rival among the great nations. Whether the method of this achievement costs more than it is worth, is an open question. That, in view of what it has accomplished, it is worth understanding, is beyond dispute. The explanation of the German type of success cannot be reached without calculating the significance of the cameralists.”

GEORGE ELLIOTT HOWARD.

Privilege and Democracy in America. By FREDERIC C. HOWE, Ph. D. (New York: Charles Scribner’s Sons. 1910. Pp. xii, 315.)

This work contains an interesting statement of the single tax doctrine. Dr. Howe attributes pretty nearly all of the political and economic ills that afflict the American state to the system of private owner-